Cannon Beach Conference Aug. 18, 1980 AM Part 1
By Charles Feinberg

[Speaker 1]: Hymn number 255.

[Musical Introduction]

[Speaker 1]: Brother Marcus Kolpend [Sp?] is going to open us in prayer this morning.

[Marcus Kolpend]: Our father, were grateful to thee that thy hand covers us all the way. Sometimes we don’t feel it sometimes we don’t want it but you’re there nevertheless, and we thank you for it. And now as were gathered here this morning to receive from thy hand through thy servant, thy message for us. May we have tender hearts, may we have a desire to walk in thy way. And though tears may come at times, and they do, may we remember that thou store them in thy bottle and someday you give them back to us as pearls. We thank you for this. Now bless us together and strengthen our faith and encourage our hearts this morning. We ask it for Christ’s sake and in his name. Amen.

[Charles Feinberg]: Thank you. I’m glad we could have that additional time of prayer. As Brother Keith led us in. because if there ever is a book that emphasizes prayer, whether you realize it or not, it’s the book of Nehemiah. Almost a dozen times. About a dozen times, he prays. A man of tremendous prayer ministry. Yeah that does, yeah. You get such beauty up here you don’t dare hide it. Yes, he said the flowers are nice, that’s why I didn’t want brother art to take so many of them out the other day. Took one out but we allow one to a speaker. My, this
looks like a tremendously intelligent group. And what a morning, and what a book. The book of Nehemiah. Some folk scarcely know where it is. All of you know where it is, it’s right after the book of Ezra. and if there were a lot of folk here that were young people that didn’t know the bible too well and had the new Scofield we’d say it’s on 545 but since we all know where it is, were going to go right on with the first message. Brother killed in his prayer mentioned weeping. And the first chapter of Nehemiah is on that very theme. The cup bearer weeps. The cup bearer of the king weeps. Now there were contemporaries in the 5th century BC, there were contemporaries of Nehemiah. For instance, the historian Herodotus was in Rome, in Greece, were tremendous men, an array of them. Pericles, Socrates, not like the young fellow who just began taking philosophy, said Socrates. No its Socrates. Xenophon, Iscrurace [Sp?], Aristophanes, Democritus, Thucydides and Plato. What an array in Greece, and what remarkable men of accomplishment in Rome besides Herodotus. But only Nehemiah is in the sacred canon. It may be one thing to be great and noted and famous, sometimes more infamous. It’s one thing to be famous in the sight of men, another to be famous in the sight of God. And what a name. Do you notice the I-A-H? That’s the Hebrew ending for Jehovah. The comfort of Jehovah. Nahum's name means comfort too. But here, you have the comfort of Jehovah. Ezra and Nehemiah, one a priest the other a governor. And in the course of this book you’ll see reference to Nehemiah as the tershathah [sp?], that’s a person word for governor. Ezra Nehemiah. What a duel team. Just as our brother Keith mentioned, Klark, Keith Klark mentioned Moody and Sanky [sp?]. Paul and Cyrus, and Paul and barnabus. You have duel ones. You have Moses and Joshua. David and Solomon, father and son in that case. Ezra and Nehemiah were clashed together in the old divisions of the Hebrew scriptures. To this day, if you take a Hebrew bible in Hebrew and look at it you will find that there is no book division, in a sense, between
Ezra Nehemiah. The numbering goes on and they are clashed together. The period that these two books cover is a century. 100 years. How do we know those things? From the historic books and from books, that is historic books of the bible, and books outside of the scripture. In Ezra, the emphasis is on the temple and worship of god. Ezra is a priest god had fitted him to reactivate the worship of the lord. To reinstitute the things of the canon. Some men think that all of the Old Testament books after the captivity were regathered, not written, but regathered by Ezra. Could well be, he was a scribe. In fact, he is the founder of that group that degenerated in the time of our lord known as the scribes among them were the Pharisees and Sadducees as well. Scribes were learned men. Scholars. Now, scholars don’t always know everything, of course. Many things they don’t know. They think they know a great deal. I remember a little squib from the student newspaper at the University of Oklahoma in Norman Oklahoma called the Oklahoma haymaker. It said thermometers are not the only things that are graduate and have degrees without having any brains. You know, it’s easy for folk to be educated beyond their intelligence. But in Ezra the emphasis is on the temple and on the worship of god. In Nehemiah, it’s on Jerusalem and how appropriate that was for Dan and his coworker. I’ve forgotten, what’s his name? Oh man, he really, he plays all the notes too. The black keys as well as the white. Beautifully. That’s been one of my secret ambitions, so secret no one knows it. But I’m a tremendous admirer of piano music, organ music, and classical music. I have one of the largest collections of any friend I know. In Nehemiah, it’s on Jerusalem and the people of God. He sang on Jerusalem. My, the scripture says in that day they, this one will boast himself. I have been born in Jerusalem. Among the over a score of times, almost 2 dozen times we’ve been to the holy land, there was one time in 78\ First time in 50 years of teaching I took a sabbatic. And I was in Jerusalem for 10 weeks. 2 and a half months teaching there on mount Zion at the institute of the
holy lands studies. And my, as you went through, I went to one of the occasions where of course it was in Hebrew and they were honoring folk who were noblemen of the city of Jerusalem and noble ladies as well. Those who had done something exemplary for the city of Jerusalem. And one of them got up I remember she said, I am [inaudible] I am the daughter of a priest, meaning she’s from a priestly family supposedly, carried down traditionally. We don’t know for sure. All of the genealogies were destroyed in 70 AD. You see, when our lord was here on earth, he could have pointed to a genealogy and proof was there. Now, those are gone but she said I’m a daughter of a priest, and I am a Jerusalemites. She was from Jerusalem. Born in Jerusalem. Man who call himself a Jerusalemite [inaudible]. So in Ezra it’s the house, in Nehemiah it’s the wall. In Nehemiah it’s on Jerusalem and the people of god building the wall. Now the temple was begun about 536 but they were slower, as we used to say back in Pennslyvania, slower than molasses in January. And it took them from 536 to 516 BC to build. They started it, and then they were discouraged the Samaritans. The, let’s see who else were there, the Moabites, the Arabians, the astrodites [sp?]. All of them. And a lot of other sights as well, were there to stop the work. The 4th chapter in Nehemiah will tell you how they opposed it and opposed it. Well, it took them 20 years, 536 to 516, but thank god, under the ministry of Joshua the high priest. This is not Joshua the son of none. This is Joshua the son of jehozadak mentioned in Zachariah and in Ezra. This high priest with a descendant of David. He never was a king, he was a prince. He was a descendant of Scion, S C I O N. a descendant of David. Zerubbabel. His very name means sown in Babylon. He was born in Babylon and his name shows that. Zerubbabel. Well, under the ministry of Joshua the high priest, Zerubbabel and Ezra, the work was finished. What work? On the temple. Nehemiah arrives in Jerusalem. He arrives from Persia. A very [inaudible] Shushan in the first verse. That’s Susan, our modern Susan. Not Sousa of band fame, that’s S O U S A.
this is SUSA the city, the capital of ancient Persia. Here, Nehemiah comes. We find him arriving from Persia to Jerusalem in the year 445 BC. Just about the middle, a little after the middle of the fifth century BC. In Nehemiah’s time then, it was 90 years already since the exile had begun the return to Jerusalem. And that’s what makes the 11 verses of the first chapter all the more poignant. You mean to tell me almost a century after, they came back. That that’s the state of affairs. Did anybody ever get off first base? Didn’t everybody, anybody ever get off the launch pad? Why didn’t they get with it? Almost a century. The temple had been rebuilt, of course, under Ezra we said so in 516 it was completed. But the city itself with walls still in ruins, the people of god in a very distraught condition. And now that’s where the book begins. 
Nehemiah. Here’s about what goes on. And he weeps. The book has 13 chapters; you can divide it into 3 parts. The building of the wall takes the first 7 chapters. The next 3 chapters are on the revival of the word. Some folks say why does the book of Nehemiah spend so much time on a wall? It talks more about a wall more than any other book in the bible. But there’s a reason. For the same reason that year after year at canon beach they talk about the temporalities, the provision for physical carrying on of the word. And rightly so. If the physical temporalities are provided, they in the hand of god can be used for tremendous spiritual under girting and revival and re dedication and re commitment. See the end of this book, re dedication revival, tremendous uplift of spiritual life throughout Israel. So when your pastor says we’ve outgrown our facilities by the blessing and prospering of god, then don’t just start counting our pennies you know. We sing, take my silver and my gold, not a mite would I withhold. And all the time were withholding with all our mite. Whom are we fooling? Whom are we fooling? No. These temporalities, we are still in a body. We are still in space and in time. Now folks say well I can worship god out in the open. But god from the beginning said I want a sanctuary my people can be there. And you
notice the New Testament. The epistles are written to people not in Shangri-la. Or a beautiful isle of nowhere, or somewhere. They are in Rome. Corinth. Galatian. Ephesus. Philippi, colossi. Thessaloniki. They are in distinctive physical environments. Of course. Naturally. That’s not an end in itself, but it’s a means to an end. Let’s not let our lazy bones get the better of us and make excuses about what we don’t need this that and the other. It’s just the spiritual things. The revival of the word. Chapters 8 to 10 and then the next 3, the dedication of the wall. Now in Nehemiah, this the interesting part of this tremendous book. In the book of Nehemiah, we have the last picture of the people of Israel in the Old Testament as far as their history is concerned. Now the books that deal with the remnant of Israel that came back, we call it the restoration period that’s during the Persian period when Cyrus the great allowed the people to go back. If your heart inclines you, if the lord your god is impelling you, go back and build a house. Now that was not a normative policy for Persian rulers. God overruled. If you want to know what [inaudible] Persia could be, look at the 7th chapter of Daniel. And it’s under the figure of a bear. Whether you know it or not even when the bear hugs you you’re bad off. Let alone when he starts ripping at you. So the books that deal with the remnant of Israel in this restoration period are the prophets Haggai 2 chapters, Zachariah 14 and Malachi 3 or if you take the Hebrew, you have 4\. It’s the same number of verses, just a different division. And along with Haggai, Zachariah and Malachi, you have Ezra here of 10 chapters and Nehemiah of 13 chapters these are what we call the post captivity books, or the books of the restoration period when Israel got back to the land. Why did they need it? My beloved, the lord Jesus Christ was going to come in a body, born in a certain bit of a village, Bethlehem. Of the literal mother, through the power of the Holy Spirit. And he was going to live in a literal land. And speak of the fulfillment of gods promises to a literal people and die on a literal cross. You don’t just do that in
a thought world. Let’s get down to earth. Yes. So these books that deal with this restoration period. They came back to be ready there so that he could come and offer to them the kingdom of god and the kingdom that was promised through the messiah. These books should be a particular interest to us as believers today. How come? They often, hear it now; portray morally the position of believers now awaiting the return of the lord. You see we have something in common with those before Matthew. Why? They were looking forward to the coming of messiah. The coming of the lord Jesus. And we are too. But were not looking for him the first time. We’re looking for him, thank god, the second time. He’s been here. He’s been here. How do you know? Zachariah 12:10, ill pour out the spirit of grace and supplication upon the house of David, upon the inhabitant of Jerusalem. What the spirit of supplication, the spirit of grace. And they shall look unto me whom they have pierced. Yes, well if messiah comes you never got pierced in heaven. You got pierced on earth so he must have been here before. The same Jesus. Acts 1 that you see going off into heaven is going to come back in like matter. We’re looking for him the second time, they’re looking for him the first time, but we have that in common. We’re looking, though they don’t realize it, we know him. He is coming back to first for us and then for them. My friends, there are applications of these things of tremendous importance regarding the sad deplorable condition of a people of god who our first concern should be the state of the church, I mean the body of Christ. And then the lost throughout the world unsaved Jew and gentile. There’s a tremendous amount we can learn from this man Nehemiah. He has certain outlooks on life; he has certain motivations that are amazingly at [inaudible] in place. Appropriate. Exemplary. Model. That we should pattern after. What a man of god he was. The first picture in this book is not of a cry baby but of a cup bearer weeping. A cup bearer weeping. What did I call him? A cup bearer. You believe he was a cup bearer? The last verse of the 11th
verse, the last verse of the first chapter the 11th verse says I was the king’s cup bearer. If you think that was a small job, like sweeping up the premises, you’ve made a mistake. That’s why when in the second chapter the king said why are you so sad? And he goes on to say; now I had not been sad in his presence. The king looked at him just as a mother looks at the changing moods of a child. The mother can tell as well as the finest doctor that somethings going on with in child. The best doctors will say mother, what’s wrong with this child, or how is the child acting, or suffering? He was sad. Now why did that make any difference? Because the king would watch him. A man with a guilty conscience. If you put some poison in the cup of the king, that wasn’t such a good idea at any time. And so remember how immediately he prays. Did often. He was afraid. And then he prayed unto the lord. He prayed that god would give him favor in the sight of this king Artaxerxes. Now, this book is a classic on personal service for god. If you say why is it I can’t seem to get started? I don’t seem to be able to be motivated to square one, out of square one. Well, read Nehemiah. Here was a man that god used. Here is a man that was exemplary in service. There’s no one that excels him in the bible. Oh there are others of equal like the apostles and Paul. Of course our lord Jesus is in a class by himself. The preparation of Nehemiah in this first chapter. Let’s look at it. The words of Nehemiah, the son of hachaliah, and it came to pass in the month Chisleu, that’s in the winter time, and that’s usually around our December. In the 20th year as I was in Shushan the palace, this is Nehemiah. He could have forgotten everybody else, he had it made. That Hanani one of my brethren, apparently one of the family, came Hanani it’s a beautiful name. Hanani means the one who was gracious to me. That hanani one of my brethren came, he and certain men of Judah. And I asked them concerning the Jews who had escaped, who were left of the captivity that is they'd escaped the bondage they'd gone back. And concerning Jerusalem. He’s not willing to see only for himself. Some folk have
all the pronouns in English in the first person, I, my mine, me, me. If you noticed how many
times you’ve had to teach your children the first person pronoun. That’s mine, that’s mine, mine.
They learn that one real early. All the rest of their life they’ve got to get out of it. Remember
there’s also a you and a he or she or they or we. Yes. What happens, and they said unto me, the
remnant who were left in the captivity there in the province are in great affliction and reproach.
They are way down the social scale. The wall of Jerusalem also is burned, broken down. And the
wall is important. Symbol of separation and protection. And its gates are burned with fire. Now
gates are important. Even in the book of the revelation, we read about the 12 gates. Gates of
pearl. Gates are important even from the time of the Turks you go over there. You have this gate,
and we’ll be speaking of the gates, the gospel and the gates of Jerusalem. There was a theme that
many many [inaudible] brethren for many years used to preach on. It’s by application; it’s not
literally meaning this. The sheep gate. And that gate and the other gate. But there is a gospel
message and such beautiful order. And then we see it. Probably near the end in the 3rd chapter,
we’ll come back to that and get that regime. So they’re in a terrible terrible condition. Now
without question, every servant that god uses is prepared and trained beforehand by him for the
peculiar service that’s entrusted to them. We read in acts in Stephen’s address, that Moses was
learned in all the wisdom of the Egyptians. He was instructed in all the wisdom and learning.
Why, he had the facilities. He was the adopted son of the daughter of pharaoh. And to be learned
in all the wisdom of the Egyptians that didn’t mean he came from podown college [sp'?]. That
was more than, you know, a degree a PHD from Harvard. Yes. Learned. Do you know that
scientists to this day would like to know the secret that the Egyptians had for hardening copper
saws in order to cut those big blocks with which they made the pyramids, we know how they got
them down by rafts and all, and then over land. But how did they ever get them cut? And then
you go to those burial places. The book of the dead they call it down there in Memphis and Sakkara. And you see the walls and colors. Why you'd think that they’d been painted there just a couple of weeks ago. And they’ve been centuries, millennia ago. How did they ever get this mixture of colors? Folk would like to know that today. But god prepared Nehemiah as well as he prepared Moses. Moses had 120 years of life. Someone as well said the first 40 years god was trying to show him what he could do with a man who was trying to be somebody. And he wound up running away from pharaoh. The second 40 years he was trying to show him what he could do with a man who wasn’t trying to be anybody. And the last 40 years he showed him what god could do with a man who learned the first 2 lessons. Oh when he was young he was ready to cure an Egyptian. And did. And ready to be quite feisty with a fellow Israelite. And he turned and said you think you’re going to kill me as you did that Egyptian yesterday? And he was so in a hurry, but god hadn’t sent him. Then when god sent him, you ought to heard him. He said I’ve never had any major in communications. I’ve never taken any courses in speech. Oh how he when on and on and on. God had to say, who made man's mouth? Who made man's hearing? Who is it? Oh Nehemiah was trained. He wasn’t a king, he want a priest, he wasn’t a prophet. But that didn’t mean god couldn’t use him. Some folk tell us today even. They say I haven’t been called to the ministry. Well what have you been called to, to make money? That’s a sad business. you know why money's round, it rolls in your pocket and tomorrow its rolled out into somebody else’s or maybe even today. If you’re working for money, heaven help you. You know when we were young, we, little kids, we used to play with yo-yos. Didn’t you? You know what a yo-yo is don’t you? Yeah, up and down. Now nobody in his right mind needs to buy a yo-yo today. If you’ve got a dollar bill in your pocket that’s a yo-yo. Up and down. Or haven’t you seen what they have gold pegged at, and silver. My, as if you need either one. Of course you know there’s a
reason why it’s that high. The information concerning him at the outside of this book is quite neither. He's best known for his deeds, not for his genealogy. We do know he was a court official in the Persian court of Artaxerxes. A high position, much coveted. He was a man of appreciable wealth in the 5th chapter. Oh, what a man he was. Verse 17 and 18 of the 5th chapter we read. Nehemiah 5:17 and 18. Moreover there were at my table 150 of the Jews and rulers. How would you like your wife to prepare for that many? Paper plates even. Besides those who came unto us from among the nations that are about us. Seen that besides them. 150. Our place looks like a restaurant most of the time too but my, this is overdoing it a little bit. Yes. Now that which was prepared for me daily was one ox and 6 choice sheep fouls were prepared for me. Now, he didn’t need them all himself, he meant for his visitors and company. Once in 10 days, store of all sorts of wine. Yet for all this, require not I the food of the governor because the bondage was heavy upon this people. Here’s a man that used his wealth in the right way. He was personally surrounded by every sort of cumber. What an exchange to leave the court of that great monarch. To go into the desolate waste of the land of Palestine. Somebody might have said, don’t be so ridiculous. Don’t be so soft hearted. Get some starch in your spine. Don’t be like a wet noodle. He’d never been there before, never been to the holy land before. It wasn’t his native land. He was born abroad, in the captivity; he could have said why do I trouble myself about it? The remnant are unworthy, they’re unmindful of the glory of god and disobedient. And besides, do you know how many there were? If you read the historical books of the Old Testament, the remnant that came back, hear it, were 42 thousand plus 7 thousand. 49 less than 50 thousand. He said, well I wouldn’t call that representative. I don’t know what you'd call it, but the lord Jesus considered that it was representative of the nation. That’s why he came to them offering them the promises. He came romans 15 to confirm the promises made unto the father. Not to fulfill all of
them, see the accuracy of scripture? To confirm all of them and to fulfill some of them and he will yet fulfill the others. Now do you and I say the remnant are unworthy? If you want to see how small a group that 49 thousand was, you look at 1 chronicles 21:5 and you’ll find that the tribe of Judah alone had at one time 470 thousand fighting men. Almost a half a million. That’s not to say the rest the fighting men would be probably one fifth of the, or such a matter, about one fifth of the population of that particular tribe. Do you and I, friends, let’s face it. Do we in our privileged position in the church of the living Christ, do we speak similarly in the face of the desolate condition of Israel in this hour? I don’t think we hear it quite so much now as we did.

You’d get a student finishing bible, Institute of Bible College or seminary. And probably his first messages in the church would be on oh how terrible the church is, and he’d rip it up from one side to another. As if he was somebody way out in the stratosphere. You know, he’s not related to the churches condition, you know. He’s Mr. absolutely separate and apart. Transcendent. That means not touching your foot to the ground at all. No, my friends let’s get there. Paul says does any one of you stumble? 1 Corinthians he says does any one of you stumble and do not I blush for shame? Yes. Do we speak of the desolate condition of the church or of the unsaved in the world? And talk about it so insensitively, unfeelingly. I’ll never forget the story that I read, oh what a tremendous impression it made on me. It was about the fifth year of my Christian experience, was 1935 I was saved in 1930\.

And I read of the martyr john and Betty Stam. Some of you may have read it. China mission. They were killed, martyred. And the daughter was saved, I’ve heard about her recently from a missionary. Gone on with the lord. But one fellow who knew john stan. He was there when my wife was at moody too. There was one fellow, a friend of his that was before; he was maybe even a roommate of his before he was married. He said I prayed with john stam many times, and he said I have prayed with others through the
years. But he had something that I’ve never found in anybody before. It reminded him so much of the lord. He said he was one man and when he began to pray he didn’t just pray for individuals. He prayed for whole cities. And that’s not because he wanted to get through in a hurry. Lord bless the whole world. I’m busy I got to run. No, think of it. To be concerned not only in the individual, we have to do that. We can’t lose the individual in the crowd. The lord Jesus never did. He fed 5000, 4000 and preached to them. But he wasn’t below him to talk to the woman of Samaria or nicodemus or the man born blind. Paul spoke in Jewish synagogues but don’t tell me he wouldn’t take time out to talk to Lydia, [inaudible] purple. One lady. My, and the lord had a marvelous strategy. Do you know when that fourth chapter of john when the lord Jesus spoke to that woman of Samaria, that was a wedge for the gospel in that whole area. He went off and told them and we find that the whole area was absolutely transformed. God has his way. Just like a tremendous [inaudible]. So Nehemiah is here. Have you and I allowed god to prepare us better than that for the crisis hour in which we find our self. We have a finished revelation. Nehemiah didn’t have the whole bible. We do. And notice Nehemiah preparation. Heart preparation. He was respected with the king in a position of great responsibility. The cup bearer stood the nearest in intimacy to the king. Especially with regard to the kings of Persia. The Persian kings allowed their subjects to see them only on rare and infrequent occasion. If you don’t believe it, look how the queen had to worry about whether she could go in see Ahasuerus. Why? Because there was always somebody ready to kill them. Remember Mordechai unearthed one of the plots. He uncovered one. Bigthana and Teresh were out to get the king. And they made the guard even more secure. Nobody comes through unless the king can see him in a clear light and away from him, and then holds out his subject to them. Yes. Here’s a man who is right next to the king. He had the life of the king under his care. He had the kind’s confidence. He was
allowed the freedom of conscious that meant so much to him. The king never told him you can’t carry on with your Hebrew faith. Never said that once. Suppose when Nehemiah said I heard a report and I want to go. Oh you foolish you foolish sensitive somebody. You’re just all enveloped in emotion. Get your thinking cap on; don’t let your feelings run away with you. No he didn’t say that. Amid all of the accesses of a court, a Persian court. You remember when Esther invited Ahasuerus and Haman, asked them twice. Do you notice what it was? A banquet of wine. The first chapter in the book of Esther said everybody drank and there was no compulsion. As the Japanese have us saying when a man takes one drink, he takes the drink, the second drink, the drink takes the drink. And the third one, the drink takes the man. That’s for sure. And oh, do you know how long, do you know how long. Did you read the first chapter Esther? You know how long that Persian feast took place in the time of Esther and Mordechai? 180 days, in my book that half a year. You wonder how in the world they got along. They didn’t think of oil those days either. Persia is our modern Iran. Persia, not the Persian word. See, you find it paras [sp?]. It’s in Hebrew. But the old name is Iran. Not I ran, I wish some of them would run. But its I R A N. I R A N. now amid all of these accesses, oh a court like this Nehemiah was still pure. Amid all the godlessness, all the ungodliness, he remained godly and pious. Amid all the heathenism he was faithful to god. Amid all that pomp and pride he was still humble. You know why they’re so upset over there in Persia, they’ve never forgotten. I’m not saying they’re right. Not right at all. But what got them triggered was the amount of money in the millions that was spend, that money that was spent to celebrate so many centuries of Persian history. And you should have seen, they didn’t roll out the red carpet. They rolled out all kinds of carpets. Or haven’t you seen it there. Oh they knew how to put on a feast. They knew how to boast. They knew how to be proud. Yet, Nehemiah was still humble. God had prepared this servant, thank
god. Well in a high place, his heart was kept in a humble place before god. You can see that from his prayer. God can use the humble. And those that are not proud in his service. Notice, when he hears about the gates burn, came to pass when I heard these words that I sat down and wept and mourned certain days and fasted. Think of it. And wrote to my senator. Well, that’s what we do today. Or wired the governor or the president. And prayed before the god of heaven. Notice in Ezra, Nehemiah, and Daniel. God is called the god of heaven because when Israel is in captivity and god’s people are disowned, it’s as though he is unknown on earth. God of heaven. But god is going to have his rightful place. You notice how time and again when the earthly reign of our lord Jesus is mentioned he’s called the god of all the earth. Zachariah 13 the god of all the earth shall, if he’s called, he shall be one and his name one. Manifested excellence, one. Came to pass then. He prayed before the god of heaven and said, he's not afraid to tell what his prayer is. And I tell you, you can tell more about a man's life spiritually by prayer than anything else. You know what a lot of folk say, oh I don’t mind praying at home, I do it all the time, so what? But I tell you I’d rather take a beating than to pray in public. And I know why. You give yourself away spiritually more in public prayer than anywhere else. Did you know that? You don’t have to shout. A little girl said to her mother, she says what is it dear? And this fellow is shouting in prayer. She said don’t you think if you live closer to the lord you wouldn’t have to shout so loud? The lord can hear. The lord's ear is open. And he said I beseech thee the oh lord god of heaven, the great and awe inspiring god who keepeth covenant and mercy for them who love him and observe his commandments. He’s not just saying that to gain the favor of god. He means it. He says you’re that kind of a god. Let thy ear now be attentive. Let thine eyes open. Thou mayest hear the prayer of thy servant which I pray before thee now. Oh again and again it’s stated that he prayed. Day and night, do you hear that? Day and night for the children of Israel. Thy servant
and confess the sins of the children of Israel which we have sinned against thee. Puts himself right on the same level as they are. Just as in the 9th of Daniel. One of the purest characters in all the bible Daniel. And yet he says we have sinned, we have done despite. Shame of face belong unto us. Righteousness belongs unto thee which we have sinned against thee both I and my father’s house have sinned. Not just the rest of them. We have dealt very; you know we all would like to say oh to be in with that bunch. Like the Sunday school teacher said, how many here want to go to heaven? They all raise their hands except for little Billy. Don’t you want to go to heaven Billy? He says not with this crowd. Next Sunday she asks the same question, wanted to see whether he learned his. How many of you want to go to heaven? They all raised their hands except Billy. She said Billy don’t you want to go to heaven? He said well I thought you were taking the group up right away. We have dealt very corruptly against thee and have not kept the commandments nor the statutes nor the ordinance. He speci - oh talk about bill particulars. which thou commandest thy servant Moses. We just haven’t done it. That’s it, period. Remember I beseech thee the lord that thou commandest thy servant Moses saying if you transgress, ill scatter you abroad among the peoples. You certainly have kept your word lord. But if you turn unto me, here’s the other side of the coin, and keep my commandments and do them, though there of you cast out under the utter most part of the heaven. Right there in the book of Deuteronomy it’s indicated. As early as that place, the worldwide dispersion of Israel was predicted. Moses, yes. 1500 years B.C.